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American Missionary Association.



PAMPHLET No. 1.

A BRIEF

HISTORY

OF ITS

ORIGIN AND GROWTH.

New York:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

Office 56 Reade Street,

1878.



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American Missionary Association,

56 READE STREET, N. Y.

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HISTORY

OF THE

AMERICAN MISSIONARY ASSOCIATION.

ORGANIZATION AND EARLY LABORS.

THE AMERICAN MISSIONARY ASSOCIATION was formed September 3, 1846. It was preceded by four recently established missionary organizations, which were subsequently merged into it. They were the result of a growing dissatisfaction with the comparative silence of the older missionary societies in regard to slavery, and were a protest against it.

Seven years earlier, the Amistad Committee had been raised to secure counsel to defend, against the charge of murder on the high seas, the forty-two negroes who had formed the cargo of the Spanish slave-schooner "Amistad," and who had risen against their captors. The Rev. S. S. Jocelyn, still a member of the Executive Committee of the A. M. A., was at the head of this committee. As a result of their efforts, continuing a year and a half, the captives were pronounced free men, and were at Farmington, Conn., until November, 1841, under the instruction of Prof. Geo. E. Day, D. D., when they sailed for their native land, accompanied by three missionaries, sent by the committee.

The infant mission thus founded at Kaw Mendi, West Africa, was then transferred to the Union Missionary Society, which, in 1846, was merged into the A. M. A.

The Committee for West India Missions among the recently freed inhabitants of Jamaica, formed in 1844, and the Western Evangelical Missionary Society, organized in 1843, for work among the American Indians, also transferred their missions and funds to the A. M. A.

Thus organized and reinforced, the Association entered upon the work with increased vigor, strengthening the missions already begun, and establishing or accepting the care of others—one missionary at the Sandwich Islands, two in Siam, and a number of ministers and teachers laboring among the colored refugees in Canada, being taken under its care; so that, in 1854, its laborers in the foreign field, to which its efforts were first directed, numbered seventy-nine, and were located in West Africa, Jamaica, the Sandwich Islands, Siam, Canada and Minnesota.

The Home Department of the Association was conducted with a special view to the preaching of the Gospel, free from all complicity with slavery and caste. The largest number of Home Missionaries employed by the Association was 110 in the year 1855; they were located in the Northwestern States, and in Kentucky and North Carolina.

AMONG THE SLAVES.

The American Missionary Association has the distinction of beginning the first decided efforts, while slavery existed, for the education and religious instruction of the people of the South, on an avowedly anti-slavery basis.

Its work among the slaves at home was prosecuted till 1861, in the midst of great difficulties and oppositions, and the history of these efforts is full of interest.

Rev. John G. Fee was the pioneer in this movement. A Kentuckian by birth, the son of a slaveholder, disinherited by his father on account of his anti-slavery principles, he collected a church of non-slaveholders, and applied to the American Missionary Association for a commission. The Association was ready to welcome such a man, and gave him a commission, dated October 10th, 1848.

Mr. Fee's labors were abundant. He preached in many places, and organized a second non-slaveholding church. Sunday-schools were established and day-schools begun. The beginnings were made of what has since become *Berea College*.

In March, 1851, the Association commissioned Rev. Daniel Worth as a missionary in North Carolina. He, too, was a native of the State in which he labored, and had been a magistrate in the county. He preached to six feeble non-slaveholding churches.

The next year the Association appointed three missionaries for Kansas, and others soon followed to share the trials and meet the dangers attendant on the efforts to settle that State with free men, and to plant there a free Gospel.

These laborers in the South encountered much opposition and persecution, especially in Kentucky and Kansas, until at length came the raid of John Brown (October, 1859), the universal terror of the South, and with it the expulsion of all our missionaries from Kentucky and North Carolina.

DURING THE WAR.

The Union armies, on entering the South, found a surprising thirst for knowledge among the negroes; and chaplains and Christian soldiers became, to a limited extent, their teachers. But the first systematic effort for their relief and instruction was made by the American Missionary Association. Large numbers of "contrabands," or escaping fugitive slaves, were gathered at Fortress Monroe and Hampton, and, in consequence of the burning of the latter place, were homeless and destitute. In common with other and temporary organizations, it distributed large quantities of food and clothing among them; but this was not enough, and the Association commissioned Rev. L. C. Lockwood as a missionary, and sent him to make investigations. He reached Hampton September 3, 1861, and found a number of colored people assembled for prayer. They hailed his coming as the answer to their supplications; and the next day arrangements were made for meetings in several places, the house of ex-President Tyler being one of them. A Sabbath-school was opened in that house on the 15th—a new use for that mansion, and a new era for the colored people. Other Sunday-schools soon followed.

But the great event in Mr. Lockwood's mission was that on the 17th of September, 1861, he established *the first day-school for those liberated by the chances of war*. The teacher of that humble school was Mrs. Mary S. Peake, an amiable and intelligent Christian woman. Her mother was a free colored woman, her father a white man—an Englishman of rank and culture.

That little school was the harbinger of the hundreds that

have followed. The spot where the school-house stood was on the coast where, two hundred and forty-one years before, the first slave-ship entered the line of the American continent. That first slave-ship and this first negro school will hereafter be contrasted as the initiators of two widely different eras—of barbarism and of civilization.

This beginning was followed by other schools and with religious services. The Executive Committee, soon feeling the influence of foreshadowed events, withdrew its Home Missionaries from the North-west, and concentrated the energies of the Association more fully on the new field opening at the South.

During the year 1862 its schools and religious efforts were extended at Hampton and vicinity, the distribution of a large quantity of clothing being a part of its work. It opened a school at Norfolk, founded two schools at Newport News, and took its share in the work on the Port Royal Islands. In May, it began a mission among the colored people who crowded Washington City, and, before the year closed, at Cairo, Ill., where these people had begun to gather in large numbers.

WITH THE FREEDMEN.

EMANCIPATION.

The Proclamation of Emancipation, dated January 1st, 1863, insured the permanent freedom of those who reached the Union lines. A sense of justice to the long-oppressed slave awoke an enthusiasm at the North, second only to that which impelled the soldiers to enter the army. Hundreds of ladies, refined and educated, many of them teachers in Northern schools, volunteered their services; clothing and

supplies were offered in large quantities; religious denominations sent ministers and teachers to various points; and individuals sought the field and worked alone.

The American Missionary Association rapidly extended its work. At Norfolk, the solitary school of the previous year gave place to an enlargement beyond precedent. The number in the day-school was as high as 1,200, of whom 25 only were adults; but in the night-schools, after the fatigues of the day, 400 grown people were seen, making half of the 800 in attendance. In the three Sabbath-schools there were 1,500, of whom 500 were adults.

On many abandoned plantations around Norfolk, occupied by colored people, the Association planted schools and preached the Gospel. The estate of ex-Governor Wise was thus occupied, and his mansion was used as a school-house and a home for teachers of colored people.

The success of our arms on the Mississippi, culminating in the surrender of Vicksburg, July 4th, opened a wide door of usefulness and charity, which the Association entered promptly and efficiently. Missionaries and teachers were sent to Columbus, Ky., Cairo, Ill., Memphis, Tenn., President Island, and Camps Fisk and Shiloh. These laborers had a blessed yet trying work in teaching the schools, visiting from hut to hut, and in preaching the Gospel.

STEADY PROGRESS.

This progress in 1864, is indicated by the fact that the Association employed 250 missionaries and teachers, instead of 83, the year before. This force was scattered over the field held by our armies, being most numerous in Virginia and along the line of the Mississippi.

CLOSE OF THE WAR—FREEDMEN'S BUREAU—BOSTON COUNCIL.

The year 1865 was marked by events of more than usual importance to the Freedmen and the Association. Prominent among these was the close of the war, and the establishment, by Act of Congress, of the Freedmen's Bureau, which distributed in various ways, in aid of the Freedmen, \$12,965,395.40.

A National Council of Congregational Churches assembled in Boston, in June. It recommended to the churches to raise \$250,000 for the work among the Freedmen, and designated this Association as the organization providentially fitted for that work. This generous endorsement induced the Association to enlarge its administrative force, and to prepare itself for still wider operations in the field. The number of its teachers had risen to 320.

NORMAL SCHOOLS—OPPOSITION—SUCCESS.

The operations of the Association in 1867 were marked by a large increase in its force of missionaries and teachers among the Freedmen, reaching the unprecedented number of 528. The extension of Normal Schools, the founding of the Industrial School at Hampton, Va., the efforts at temperance reform, and the gathering of churches, were among the important events of the year.

The year 1868 was one of terror in the South. The blacks were denied employment, when it meant starvation; they were assaulted by mobs and shot down in the streets, when they and their white friends attempted to assemble in political meetings; and they were dragged from their homes at midnight, and murdered in cold blood by the infamous Ku-Klux-Klans—the Thugs of America.

Undeterred by these dangers, the Association sent more missionaries and teachers into the South than in any previous year—532 in number. They were, to a large extent, the objects of this embittered hatred, but God mercifully stretched His protecting arm around them, and, with some exceptions, not only kept them in safety, but made them leaders and moral supporters of the people of their flocks and schools.

PERMANENT EDUCATIONAL INSTITUTIONS.

These dark days gradually passed away, and the progress of the educational work became more rapid in the returning light. It was more and more evident that this people must become largely their own educators. Hence the policy of the Association, to form permanent educational institutions for them, took more definite shape. The teachers were withdrawn from the primary schools, in great measure; and graded and normal schools, colleges, incipient universities and theological classes were established—the design being to plant a school of high grade in each of the principal cities or centres of population, and one college or university in each of the large Southern States.

The statistical tables appended will show the number and location of the schools established by the Association. The beneficial result of this new method is seen in the large number of teachers sent out from these schools and the annually increasing number of pupils they are teaching. It is estimated that 100,000 scholars are annually instructed by such teachers.

Some of the institutions are under the control of Boards of Trustees, and the relation of the Association to them is that

of parental interest in their welfare, and not of control. The Hampton Institute, Fisk University and Berea College have erected large and convenient buildings. Virginia Hall, at Hampton, is an honor to the Mother State. Jubilee Hall adorns Nashville, Tenn., and is a monument to the wonderful success of the Jubilee Singers, whose songs have delighted vast audiences on both sides of the Atlantic, and have won the means for the erection of the hall, and for the purchase of the ample grounds on which it is located.

Atlanta, Ga., Talladega, Ala., and Tougaloo, Miss., have also large and commodious, though not altogether sufficient buildings. Straight University, at New Orleans, will soon again, we hope, be in possession of a home fully equal to that destroyed by fire, and better located. Other schools, as at Macon, Mobile, Charleston and Savannah have substantial and well-adapted houses.

By the generous gifts and labors of the Rev. George J. Tillotson, of Connecticut, a fund is accumulating with which to build and endow a Collegiate and Normal Institute, at Austin, Texas, upon a site already secured.

AID FROM ABROAD.

It is estimated that from Great Britain more than a million of dollars in money and clothing has been contributed, through various channels, for the Freedmen. The Missionary Association has shared in the kind words and substantial help that have come from across the water. The formation, in 1872, of the "Freedmen's Missions Aid Society," in London, auxiliary to this Association, and the continued support it renders, are evidence of the permanent interest of our British friends in the work of the Association.

CHURCHES IN THE SOUTH.

CHURCH PLANTING.

Simultaneously with the founding of these permanent institutions, the Association began the planting of churches. These were organized with caution, more solicitude being felt as to character than number. They were formed mainly in connection with the educational institutions, and were intended to be models of the true Christian and church life.

The Association has reached a point where it is prepared for a great enlargement of the church work. The schools have enlightened the people, and the pupils who are going forth in increasing numbers as teachers will extend this intelligence in ever-widening circles. The influence of the old colored ministers, many of whom are ignorant and immoral, will gradually wane under the new light; and the theological classes of the higher schools will furnish better pastors.

The Association has aided these churches to the full extent of its ability, in the erection of neat but inexpensive church edifices, and in the support of their ministers. They have been blessed with frequent revivals, and have been very useful in establishing Sabbath-schools and in the formation of temperance societies. The number of these churches, and their total membership, are given in the statistical tables.

FELLOWSHIP OF THE CHURCHES.

The churches under the care of the Association in the South are distributed from Hampton, in Eastern Virginia,

to Goliad in Texas. But they are not without fellowship. Six ecclesiastical Associations or Conferences have been formed. The one first organized was the South-western Conference, embracing the churches in Louisiana; then, in order, the Central South Conference, including the churches in Tennessee and Western Georgia; the Congregational Conference of Texas, with the churches in that State; the Association of Christian Churches and Ministers of Kentucky; the Conference of South-eastern Georgia, embracing the churches of Savannah and vicinity, and of Charleston, S. C.; and, latest, that of Alabama.

CONSOLIDATION—THE DESPISED RACES.

At the Annual Meeting in 1874, the Association resolved to take measures to transfer all its foreign missions, except that of Western Africa, and concentrate its efforts on the three despised races of men—the Negro, the Indian, and the Chinaman—seeking to lift them up from ignorance and caste prejudice, to fit them for Christian citizenship in America, and to make them the bearers of Christian civilization to the lands of their forefathers. This transfer and concentration have now been fully accomplished.

THE CHINESE IN AMERICA.

The American Missionary Association was one of the pioneers in missionary service among the Chinese immigrants to California. As early as 1852, Rev. S. V. Blakeslee, under the auspices of this Society, undertook to reach and save these heathen strangers, on a plan substantially the same as that which, in these later years, is proving its wisdom by

its great success—that is, he proposed to teach them English, instead of requiring their teachers to learn Chinese. The times were not ripe for the effort then; or for some other reason the enterprise was abandoned.

In 1870, the work laid down sixteen or seventeen years before was resumed, and now is under the immediate care of the “California Chinese Mission,” auxiliary to the American Missionary Association, with Rev. W. C. Pond as superintendent, aided by an efficient corps of teachers. The labors of this auxiliary are very encouraging, reaching, with Christian instruction, some 1,200 pupils a year, and showing the results of Christian influence in the renouncement of idolatry, and the adoption of Christian habits of life, and, to a gratifying extent, in radical conversions to Christian discipleship.

THE INDIANS.

EARLY LABORS.

Among the earliest labors of the Association were those among the Indians. The Western Evangelical Missionary Society, one of the four organizations out of which the A. M. A. was formed, was engaged exclusively in this work, which it transferred to us. The beginnings thus made and transmitted to us were enlarged and extended, until in 1852 we had twenty-one missionaries stationed among the Indians of the North-west.

Various causes conspired to a gradual diminution of these missions until, at length, the supreme demand of the newly emancipated slaves claimed, and, almost of necessity, for the time absorbed the entire care and strength of the Association.

THE NEW POLICY.

General Grant's administration has the credit of attempting not only to deal honestly with the Indian, but to secure his industrial and moral elevation, with a view to his ultimately becoming a citizen. To this end is the appointment of the Indian Commission, composed of men whose characters are a guarantee of their fidelity and honesty, to supervise the purchase and disbursement of supplies, and have general inspection over Indian affairs; and the invitation to the different religious bodies and missionary societies, not merely to co-operate, but to take responsibility in the work. In accordance with this plan, the Indian tribes are placed under the care of six superintendents, and are further subdivided into about fifty agencies. These agencies embrace varying numbers of Indians, according to proximity, and the full working force in the larger ones consists of an agent, farmer, blacksmith, carpenter, physician, and teachers. The government appoints the superintendents. The religious bodies nominate the agent, and the agent nominates his assistants. The whole of these employees, from the highest to the lowest, are under the care and supervision of the religious bodies and the missionary organizations, as well as of the government.

This Association was the first to accept and adopt the new work thus offered. Six agencies are in the nomination and under the care of the Association, viz.: Red Lake, Minn.; Lake Superior and Green Bay, Wis.; Fort Berthold and Sisseton, Dakota; and S'Kokomish, W. T.

RELIGIOUS WORK.

The religious work among this people for the last few years has thus been limited, and has been confined to terri-

tory which had been previously occupied by its missions. Many interesting reminiscences and ripened fruits of those earlier labors appear from time to time, giving assurance that they were not in vain. As returning prosperity throughout the country, and the increased resources of our treasury will permit, this work will be extended.

IN AFRICA.

As has been seen, the very first work which was providentially thrown upon this Association, at its organization in 1846, was the Mendi Mission, on the west coast of Africa. In 1855, Rev. Charles Avery gave to it \$100,000 worth of property, to be held in perpetual trust, the income to be expended in maintaining this and similar work on the continent of Africa. The mission has been maintained (as may be seen from the fuller history published in 1878) with varying forces and successes, though without interruption.

While recent explorations have been awakening new interest in that great continent, the progress of our educational and religious work at home has been preparing men of African descent to go back to the land of their fathers, carrying the light of life with them. On the 23d of September, 1877, three such missionaries, with their wives and little ones—eleven souls in all—set sail for the Mendi Mission, which they reached November 30th, and where they at once vigorously began their work. Snelson, James and White, all three born into slavery, educated since the war at Atlanta, Howard and Hampton, are the minister, the physician and the teacher of the re-organized mission. Unwilling to encounter the risks of attempting to carry on the work short-handed, two others, with their wives, were, ex-

actly five months later, sent on their way to join their brethren already in the field. February 23d, 1878, Rev. Albert Miller and Rev. Andrew E. Jackson, with their wives, sailed from New York for Africa, by way of England. The four were all students in the higher classes of Fisk University, and offered themselves willingly for the work. From their intelligent and zealous devotion, with the co-operation of those who have preceded them to this foreign field, we look for a steadier growth and a more enduring success than it has yet been our privilege to record.

CONCLUSION.

Thus, in its providential and unanticipated unfolding, its history shows the American Missionary Association to be a friend and helper to the weak and the despised races—despised of men but not of God, nor of those like Him. It is enough to remember that they who do good to the least, are acknowledged by the Greatest of all as having done it unto Him.



THE AMERICAN MISSIONARY ASSOCIATION.

*Statistics of its Work and Workers—October, 1877.

WORKERS.

MISSIONARIES—At the South, 59; among the Indians, 3; in the Foreign field, 3. Total.....	65
TEACHERS—At the South, 134; among the Chinese, 17; among the Indians, 7; in the Foreign field, 4. Total.....	162
MATRONS, 11; in the Business Department, 14. Total	25
Total number of Workers.....	252

CHURCHES.

At the South, 59; among the Indians, 2; in the Foreign field, 1. Total	62
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CHURCH MEMBERS.

At the South, 4,048; among the Indians, 37; in the Foreign field, 42. Total	4,127
Total number of Sabbath-school Scholars	7,036

SCHOOLS.

AT THE SOUTH—Chartered Institutions, 8; other Institutions, 11; Common Schools, 7. Total.....	26
Among the Chinese, 11; among the Indians, 5; in the Foreign field, 3. Total	19
Total number of Schools.....	45

PUPILS.

AT THE SOUTH—Theological, 74; Law, 8; Collegiate, 79; Collegiate Preparatory, 154; Normal, 1,333; Grammar, 632; Intermediate, 1,222; Primary, 1,990; (studying in two grades, 88). Total.....	5,404
Among the Chinese, 1,155; among the Indians, 287; in the Foreign field, 116. Total.....	1,558
Total number of Pupils.....	6,962

Scholars in the South taught by our former Pupils estimated at 100,000.

* Since these statistics were presented at the Annual Meeting, *NINE COLORED MISSIONARIES* have been sent to our Mendi Mission in Africa.

EDUCATIONAL INSTITUTIONS,

FOUNDED OR FOSTERED IN THE SOUTH BY THE
AMERICAN MISSIONARY ASSOCIATION.

CHARTERED INSTITUTIONS.

HAMPTON N. AND A. INSTITUTE, Hampton, Va.	
Number of Pupils, 274 ; Boarding accommodations for 180.	
BEREA COLLEGE, Berea, Ky.	
Number of Pupils, 263 ; Boarding accommodations for 180.	
FISK UNIVERSITY, Nashville, Tenn.	
Number of Pupils, 246 ; Boarding accommodations for 150.	
ATLANTA UNIVERSITY, Atlanta, Ga.	
Number of Pupils, 214 ; Boarding accommodations for 150.	
TALLADEGA COLLEGE, Talladega, Ala.	
Number of Pupils, 214 ; Boarding accommodations for 100.	
TOUGALOO UNIVERSITY, Tougaloo, Miss.	
Number of Pupils, 232 ; Boarding accommodations for 90.	
STRAIGHT UNIVERSITY, New Orleans, La.	
Number of Pupils, 242 ; Boarding accommodations for 75.	
NORMAL INSTITUTE, Austin, Texas—Number of Pupils, 137.	

OTHER INSTITUTIONS.

WILLISTON SCHOOL, Wilmington, N. C. — Number of Pupils,	93
WASHINGTON SCHOOL, Raleigh, N. C.	360
AVERY INSTITUTE, Charleston, S. C.	268
BREWER NORMAL SCHOOL, Greenwood, S. C.	49
STORRS SCHOOL, Atlanta, Ga.	791
LEWIS HIGH SCHOOL, Macon, Ga.	89
TRINITY SCHOOL, Athens, Ala.	139
EMERSON INSTITUTE, Mobile, Ala.	147
SWAYNE SCHOOL, Montgomery, Ala.	445
BURRELL SCHOOL, Selma, Ala.	421
LEMOYNE SCHOOL, Memphis, Tenn.	211

Chartered Institutions....	8
Other Institutions	11
Common Schools	7
	—
Total number of Educational Institutions	26

AMERICAN MISSIONARY ASSOCIATION.

No. 56 READE STREET, NEW YORK.

LETTERS AND OTHER COMMUNICATIONS

relating to the Association should be addressed to the Corresponding Secretary, Rev. M. E. STRIEBY, 56 Reade Street, New York City.

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may be sent to H. W. HUBBARD, Esq., 56 Reade Street, New York; Rev. C. L. WOODWORTH, 21 Congregational House, Boston, Mass.; Rev. JAMES POWELL, 112 West Washington Street, Chicago, Ill.

Drafts or Checks, sent to New York, should be made payable to H. W. HUBBARD, Assistant Treasurer.

MEMBERSHIP.

A payment of THIRTY DOLLARS, at one time, or several payments to that amount within a year, will constitute a person a Life Member.

LEGACIES.

Important legacies have been lost to the Association by informality. Care should be taken to give the full name: "THE AMERICAN MISSIONARY ASSOCIATION." The following form of bequest may be used:

I BEQUEATH to my executor [or executors] the sum of —— dollars, in trust, to pay the same in —— days after my decease, to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of that Association, to its charitable uses and purposes.

The Will should be attested by three witnesses (in some States three are required; in other States only two), who should write against their names their places of residence, (if in cities, the street and number). The following form of attestation will answer for every State in the Union:

"Signed, sealed, published and declared by the said (A. B.) as his last Will and Testament, in the presence of us, who, at the request of the said (A. B.) and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses."

In some States it is required that charitable bequests should be made at least two months before the death of the testator.

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